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tutelary deity of Chilas whose worship was practised in former times. 173

The system of government is the same in all these small republics, and differs somewhat from what obtains among the Afghans. Each village, according to its size, has a certain number of Jushteros, or elders, who are appointed according to the general estimation in which they are held for bravery, liberality, and eloquence. They receive no benefit from their office, and are more the servants than the leaders of those they represent. Each village manages its own affairs irrespective of its neighbours, and it is in the superintendence of these details that the Jushteros are mostly occupied. All matters affecting the village are discussed in public. A meeting for this purpose is called *Sigar*. At the Sigas all who please join in the discussion, the Jushteros apparently encouraging individuals to give their advice, and when the general opinion has thus been elicited, the Jushteros announce the decision they have formed. At a Sigas of several villages, a single Jushtero is appointed by each village at a meeting previously held. At the close of the general discussion, which is open as before, a loud whistle is given, after which none but the representative Jushteros are allowed to speak. If war with a neighbouring valley is determined on, the Jushteros settle the way in which those they represent shall take part in it; but beyond their personal influence they have little voice in determining the general policy to be pursued. It is for them to decide who shall stay at home and who shall take the field, and in the innumerable disputes about land their decision is respected; but should the dispute involve men of another village, they are expected to do their best for their own townsmen. In more serious disputes the whole valley makes common cause against its neighbours; but this does not prevent all the communities combining, when threatened by an external foe. Criminal offences are not dealt with by the Jushteros, but by the Moollahs, who profess to administer the law according to the Sharyat; this is, however, set aside in many instances in favour of ancient custom, which is very strong in some communities, and the prompt redress of grievances depends greatly on the personal influence of the aggrieved. Murder is regarded as a personal matter to be avenged by the nearest relative; but should the case be of a very wanton nature, and the family of the murdered individual have sufficient influence with the community, reparation is enforced by general consent. Blood feuds are not permitted to last for an indefinite period, as

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produce of any mines. His land is exempt from taxes, and ten families are assigned to him as labourers. He also receives a fee of one tilla, equal to 10 shillings, on each marriage. Next to the Atalik is the Charwélo, who has charge of a group of villages. The country being much intersected by side valleys branching out of the main valley, the whole population of each of these is generally under one Charwélo. He is directly responsible to the Atalik of his district, and has four families allotted to him for service. His "ishpin" is eight of each kind of produce. With a few exceptions the office is confined to the Ashimadek class.

Below the Charwélo is the Baramoosh, or head of the village. He is particularly charged with the maintenance of roads, forts, and bridges, for which he receives a yearly "ishpin" of 10 sheep, 10 measures of butter, 10 measures of wheat, and a proportion of the produce of any mines with which he is connected. His land also is free from payment of taxes, and he has the right of releasing ten men of his village from military service.

To assist him he has an attendant "Charbon," whose duties are the same as those of the Zeytoo in Gilgit. He receives a woollen robe and five sheep yearly, and his land is exempt from taxation.

In Yassin territory, both on the Chitral and Wourshigoom sides, the system and titles of officials are the same as in Chitral, showing, perhaps more strongly, the mixture of two systems.

About the person of the Mihter are five Wuzeers, who, with the exception of the Chief Wuzeer, have no fixed functions. The Chief Wuzeer is also styled Diwanbegi, and is the Mihter's slave agent. The practice of selling their own subjects has gained the rulers of Chitral and Yassin an unenviable notoriety, even among people who have not yet learned to regard slavery with the detestation in which it is held in Europe. The beauty of the Chitral (Kho) women has long been proverbial in Peshawur, Cabul, and Badakhshan, and female slaves still form one of the most acceptable [illegible] ents given by Chitral rulers to neighbouring princes. Chitral, therefore, has always been a favourite resort for slave-dealers from neighbouring countries, and a system grew up under which the rulers of Kashkar came to regard the sale of their subjects as a legitimate and ordinary way of eking out a scanty revenue. All who in any way fell under the displeasure of the Mihter, were consigned to the Diwanbegi, and his agents were always on the look-out for victims whose conduct

might infer that Gurjars, or have been, of the Shin caste, from the fact that all those customs concerning the cow, which we are to be characteristic of that caste, are held by these Buddhist Dards to an extreme degree.

It is curious to trace how in some respects they keep to the customs of the race they sprang from, and how in others they have adopted the customs of the Buddhists. There seems to be an instance of the former case in that their headmen of villages (at all events in the Hunza Valley) are elected for three years only, and even within that time are sometimes changed; this is certainly a trace of the republican system, of which something will be said in Chapter XX. On the other hand, we see them following the Buddhist Ladákhis in the practice of polyandry, to which they are completely given; among these Buddhist Dards a woman has sometimes as many as five husbands.

Their religion, I think, lies very upon them; they are not so attentive to its ordinances as the Ladákhis are; and I do not think that any of their young men are trained up to be Lámas. Their dead they burn, and the bones of them they store away in holes in the cliff, closing up them with stones.

Brown Races.

Leaving now the Buddhist Dards, we will note a few isolated facts concerning the race generally.

It has been seen from the map that the Dards have spread, driven by want, or by oppression, or by disturbances, from their own countries across certain ridges into valleys that were occupied by other races; in these they often live side by side with these other races—as with the Kashmiris and the Baltis—sometimes in villages separate, sometimes occupying part of the same village.

At Drás the Dards nearly equal the Baltis; the two do not intermarry. At Dáchu also the two races are about half and half, but here they have intermarried, and the distinctiveness has been broken up. At Dort and at Sargún they are of those who do not drink cow's milk; these must be of the Shin caste.

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which the juice had poured, were still in their places.

For several miles the road runs up the narrow gulley between what was a lateral moraine and the hillside, not a drop of water is passed, not a tree or glimpse of vegetation is to be seen, not a sound is heard save the ring of one's horse's hoofs on the burning rock, for the stream forty a thousand feet below; not a sign of life is there, but perhaps the passing shadow of an eagle. I had been riding slowly on, lost in a reverie, my horse picking his own way, when there came a sudden change. There was a sharp turn in the path which led into a deep ravine cut by a side stream, and then rose in sharp zigzags to gain the crest of the opposite bank. The moment I turned the corner a shot rang out, the edge of the cliff "sprung to life with armed men," and a rapid *feu de joie* rippled along the crest above me. Arrived at the top I was met by the village elders, who crowned with the smoke from a platter of burning cedar twigs, and presented with a flat unleavened cake soaked in clarified butter, the local variant for bread and salt. As I broke a piece and ate it, I noticed that the bread itself was apparently consecrated, sprays of the sacred cedar lying on the dish on which it was carried.

I must now [illegible] making friends with the people, and visiting every part of their wonderful town, which was, as usual, a monument of patient skill. To carry water channels across the face of perpendicular conglomerate cliffs cut out of moraine by the action of a stream which rages below, sometimes impinging on one bank, sometimes on the other, is no easy

[illegible] the Cagayet valley — Analyst